

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.—MATTHEW V: 16.

No. 28, Vol. LIV.

Monday, July 11, 1892.

Price One Penny.

GENERAL CONFERENCE.

[CONCLUDED FROM PAGE 420.]

PRESIDENT CANNON exhibited to the immense concourse of people a polished brass plate (engraved by David McKenzie), inscribed as follows:

HOLINESS TO THE LORD.

THE TEMPLE BLOCK CONSECRATED AND GROUND BROKEN FOR THE FOUNDATION OF THIS TEMPLE, FEBRUARY 14TH, 1853.

THE CORNER STONES WERE LAID APRIL 6TH, 1853, COMMENCING AT THE SOUTHEAST CORNER.

GENERAL CHURCH AUTHORITIES:

April 6th, 1853.

FIRST PRESIDENCY.

Brigham Young,
Heber C. Kimball, Willard Richards.

TWELVE APOSTLES.

Orson Hyde, Amasa Lyman,
Parley P. Pratt, Ezra T. Benson,
Orson Pratt, Charles C. Rich,
Wilford Woodruff, Lorenzo Snow,
John Taylor, Erastus Snow,
George A. Smith, Franklin D. Richards.

PATRIARCH TO THE CHURCH.

John Smith, son of Asael.

FIRST SEVEN PRESIDENTS OF SEVENTIES.

Joseph Young, Zera Pulsipher,
Levi W. Hancock, A. J. Rockwood,
Henry Herriman, Jedediah M. Grant,
Benjamin L. Clapp.

PRESIDING BISHOP.

Edward Hunter.

April 6th, 1892.

FIRST PRESIDENCY.

Wilford Woodruff,
George Q. Cannon, Joseph F. Smith.

TWELVE APOSTLES.

Lorenzo Snow, Franklin D. Richards,
Brigham Young, Moses Thatcher,
Francis M. Lyman, John H. Smith,
George Teasdale, Heber J. Grant,
John W. Taylor, Marriner W. Merrill,
Anthon H. Lund, Abraham H. Cannon.

PATRIARCH TO THE CHURCH.

John Smith, son of Hyrum.

FIRST SEVEN PRESIDENTS OF SEVENTIES.

Jacob Gates, Seymour B. Young,
C. D. Fieldsted, John Morgan,
B. H. Roberts, George Reynolds,
Jonathan G. Kimball.

PRESIDING BISHOP.

William B. Preston.

R. T. Burton, John R. Winder, Counselors.

T. O. Angell, Jos. D. C. Young, Architects.

THE CAPSTONE WAS LAID APRIL 6TH, 1892, BY PRESIDENT WILFORD WOODRUFF.

It was announced that this plate would be laid in with the capstone, together with the following articles: Book of Mormon, Book of Doctrine and Covenants, Voice of Warning, Spencer's Letters, Key to Theology, Hymn Book, Bible, Compendium, Pearl of Great Price, and some other books; also photographs of Joseph and Hyrum Smith, Brigham Young, John Taylor, Wilford Woodruff, George Q. Cannon and Joseph F. Smith, and a photograph of the Salt Lake Temple as it now stands, etc.

THE PRAYER.

The following prayer was offered by President Joseph F. Smith: "O God, our Heavenly Father, we desire to draw near unto Thee at this moment and offer unto Thee the gratitude of our hearts for this pleasant and blessed opportunity that we enjoy of assembling ourselves together on this the sixty-second anniversary of the organization of Thy Church in the earth in the dispensation of the fulness of times. We thank Thee that on this occasion we are permitted and privileged to lay the capstone of this building which we have been permitted to erect thus far unto the name of God, our Father in heaven. And we pray Thee, O Father, in the name of Jesus Christ, Thy Son, that Thou wilt behold us in mercy on this occasion, and accept of our dedication of ourselves, of our labors, of all that we have and are upon the earth, unto Thee, the Lord our God; for we desire to be Thine, and we desire that Thou will accept of us and acknowledge us as Thy children, and that we may feel in our hearts that our lives and our course of action are acceptable unto Thee. We feel, Heavenly Father, to dedicate unto Thee at this time the capstone of this Temple; that we are permitted to lay it this day, we are grateful to Thee, and thus finish the laying of the stones of this building, which has been for thirty-nine years in the course of its erection. We thank Thee for the privilege. We pray Thee to sanctify this service to our good. May it go down in the memories of those that are assembled here, and may it be retained in the memories of the young—the children that are here in our midst—that they may carry it to their latest day.

"We thank Thee that there are a few of us here that were privileged to behold the laying of the corner-stones of this building, and that Thou hast preserved us through years that have passed, and brought us to this present time under so favorable circumstances as those which surround us. Bless this vast congregation of people; pour out Thy Holy Spirit upon them; may they have the Spirit of God to dwell in their hearts, and may the love of truth actuate them in all that they do from this time forth and for ever. Bless the workmen that have labored upon this Temple; bless those that shall be immediately engaged in laying the capstone; bless Thine aged servant President Woodruff, and sanctify to him the honor which is due unto him, O God, of laying the capstone by the instrumentality of electricity, that great agency, the discovery of which has been granted unto the people of this generation.

"We ask Thee, Heavenly Father, now to accept of us, and to accept of our services, for all that we do we desire to do in Thy name, and to Thy name's honor and glory and to our salvation. We dedicate ourselves unto Thee. Accept of us, we pray Thee, and sanctify unto us every dispensa-

tion of Thy providence, and help us to see and acknowledge Thy hand cheerfully in all things.

"All of which we ask in the name of Jesus Christ, our Redeemer. Amen."

The choir sang:

Grant us peace.

Architect Joseph Don Carlos Young shouted from the top of the Temple: "The capstone is now ready to be laid!"

PRESIDENT WOODRUFF

stepped to the front of the platform and said: Attention, all ye house of Israel and all ye nations of the earth. We will now lay the top stone of the Temple of our God, the foundation of which was laid and dedicated by the Prophet, Seer and Revelator, Brigham Young.

President Woodruff then pressed the button, thus opening an electric current to a contrivance connected with the capstone, the latter being thus released and placed in position.

THE HOSANNA.

The immense concourse of people, led by President Lorenzo Snow, shouted the hosanna in concert:

"Hosanna! hosanna! hosanna! to God and the Lamb. Amen, Amen, and Amen!"

This was done three times, each shout being accompanied by a waving of handkerchiefs, except when the names of God and the Lamb were uttered.

The spectacle and effect of the shout was grand beyond description, the emotions of the multitude being stirred up in the greatest intensity of devotion and enthusiasm.

The choir and congregation sang:

The Spirit of God like a fire is burning!

The latter-day glory begins to come forth,

The visions and blessings of old are returning,

And angels are coming to visit the earth.

We'll sing and we'll shout with the armies of heaven,

Hosanna, hosanna to God and the Lamb!

Let glory to them in the highest be given,

Henceforth and forever; Amen and Amen!

The Temple Ode—words by H. W. Naisbitt, music by Professor C. J. Thomas—was sung by the Union Glee Club:

All hail this glorious day,

This grand, auspicious day,

The vales resound, the mountains ring,

The capstone on the Temple bring,

With gladsome peal, united sing;

Of truth's still widening way.

The time is near at hand,

When Christ shall come and claim His own,

And 'mid His Saints erect that throne

Which on the earth must stand.

All hail that glorious day!

The shadows melt away;

The skies are bright,
 Soon truth and right
 Shall come to earth from Zion's light,
 And man redeemed at last shall shine,
 Our Father's image, all divine.

APOSTLE FRANCIS M. LYMAN

said : Six months ago—it was last October—President Woodruff expressed, in a council of the Presidency of the Church and the presiding authorities of the Stakes and wards, that he desired to live to see the dedication of this Temple. It was the feeling in the hearts of the brethren present that an effort should be made to accomplish that work. Next April it will be just forty years from the time of the laying of the corner-stones of this Temple, and I have a resolution to offer to assembled Israel to-day which embraces the ground covered by a resolution suggested by our brother, Willard Young :

RESOLUTION.

Believing that the instructions of President Woodruff respecting the early completion of the Salt Lake Temple is the word of the Lord unto us, I propose that this assemblage pledge themselves, collectively and individually, to furnish, as fast as it may be needed, all the money that may be required to complete the Temple at the earliest time possible, so that the dedication may take place on April 6, 1893.

Brother Lyman then stated that he would head a subscription list with a donation of one thousand dollars to aid in the attainment of the object expressed in the resolution.

Music by the band.

Closing anthem by the Tabernacle choir—"Song of the Redeemed" composed by Evan Stephens.

BENEDICTION.

President George Q. Cannon then pronounced the benediction, as follows : "O God, our Eternal Father, accept all our proceedings this day. Let thy blessing descend upon this people and upon all that we have done, and grant that the Holy Ghost may rest down upon every one of us, and upon all the honest in heart everywhere. Bless this entire people from north to south and from east to west, and the honest in heart throughout the earth, which we ask in the name of Jesus, beseeching Thee to dismiss us with Thy peace, in His name. Amen."

Conference was declared adjourned for six months.

THE MULTITUDE.

The number of people who attended the ceremonies and who were on the grounds was probably about forty thousand, besides many thousands more who crowded the adjoining streets and covered every building in the vicinity from which a view of the interior of the Temple Block could be obtained. The entire scene was imposing, presenting a spectacle that has not been duplicated on this continent in modern times. It must have made an impression on the people who witnessed—especially the participants in the ceremonies—that will never be effaced from their memory.

THE STATUE OF MORONI.

The work of surmounting the capstone with the figure representing the

Angel Moroni was proceeded with after the ceremonies. This figure is of gigantic proportions, being twelve feet five and a half inches in height. The idea conveyed by the statue is that of a herald, or messenger, in the act of blowing a trumpet, an embodiment of the fact of Moroni bringing the Gospel to the earth in this latter-day dispensation. It is made of twenty-four hammered copper, and was constructed by W. H. Mullens & Co., of Salem, Ohio, after a model by Mr. C. E. Dallin, of Salt Lake City. The figure is admirably proportioned, and its pose is graceful. It is gilded with pure gold leaf, and surmounting its crown is an incandescent lamp of one hundred candle-power. It was placed in position and was unveiled at ten minutes past three o'clock. Its effect is beautiful.

THE FINIALS.

The ornamental terminals are placed upon all of the towers of the Temple, with the exception of the middle one on the east end of the structure, which is surmounted by the statue of the angel. The largest of the five finials is on the middle tower of the west end of the building. It is twelve feet in height. Those which adorn the towers of the four corners are ten feet in height. All of them are handsome, and give these elevated points of the building an appropriate finish. They are made of sixteen-hammered copper, and are the handiwork of Samuel Backman, of Salt Lake City, a skilled workman in metals. These ornamental finishes are fastened into the capstones of the towers by means of iron rods, which reach to an insulating joint, about half way up the interior of the finials. Each of the latter is gilded with pure gold leaf, and has attached to it eight one-hundred candle-power incandescent lamps. There being five of these ornaments, the illumination they will afford in the aggregate will be four thousand candle-power. When all of them shall be lighted and combined with a one-hundred candle-power lamp, which will be suspended over the crown of the figure representing the Angel Moroni, the effect will be most brilliant and beautiful.

JOHN NICHOLSON, Clerk of Conference.

ANCIENT AMERICAN RUINS AT THE FAIR.

AN interesting feature of the World's Fair will be supplied by the Territory of Arizona. It will consist of a reproduction of the famous Casa Grande "pre-historic" ruins. This fac-simile of the remains of ancient aboriginal architecture will be used as a Territorial building by the Arizona commission. On the subject, the *Chicago Herald* says: "The Casa Grande was first visited by Europeans in 1538 by Cabeza de Vaca, and his followers of the ill-fated Ponce de Leon expedition. Four years later Coronado, during his expedition to the southwest, made it his headquarters. Then, as now, not even a tradition as to the race that built it remained among the surrounding tribes. The building was once the main gateway to an immense walled city, the ruins of which still cover the plains, and to such an extent that in the accurate estimation of scientists the city's population must have exceeded 100,000. The remains of vast irrigation ditches and cemented reservoirs are found in the vicinity of the

ruined city. Some Englishmen having money cleaned one of the irrigating ditches last year, and reclaimed 150,000 acres of land. The prehistoric ruins of Casa Grande are between five and six stories high and fifty feet square. They are composed of sun-dried brick, with heavy buttressed walls, and like all the other ancient ruins in that country, bear evidences of having been destroyed by fire, for the charred remains of rafters still cling to the walls. All about for miles and miles are strewn broken pottery, arrow heads and stone axes, which tell scientists that one day thousands of years ago that city blazed with fire and was deserted by a panic-stricken people. Casa Grande is the most famous feature of all those old sun-baked ruins, and its unknown origin, the sudden and unaccountable flight and dissolution of the inhabitants of the city it guarded, and the deep mystery which has clung to it for ages, make it one of the most interesting subjects of scientific investigation. It will be, perhaps, on its reproduction at the fair, the most interesting building in which any of the States or Territories will make headquarters."

FACTS AND EVENTS.

Four negroes were lynched in the Southern States on June 29, for assaults upon white women.

Several houses, with thirty occupants, were buried at Monte Jasso, France, on June 24, by a landslip.

A collision occurred between a goods and a passenger train at Altheimer, Arkansas, U.S.A., on June 30, killing eleven persons.

At Charlottenburg, Germany, on June 26, two railway trains came into collision, killing six of the passengers and severely wounding a number of others.

At Valparaiso, Indiana, U.S.A., on June 26, an express train left the rails and went down an embankment, killing five passengers and injuring several others.

An earthquake occurred in Central Mexico on June 26, wrecking a number of houses and seriously injuring several persons. The people were badly frightened.

A bridge which was being constructed over the river Leven, at Lealie, Scotland, collapsed on June 18, killing five of the workmen and injuring several more.

The Queen issued a proclamation on June 28, dissolving the twelfth Parliament, and fixing Thursday, August 4 as the time of assembling for the new Parliament.

The insurgent armies in Venezuela have been finally successful in a number of hard-fought battles, the government of President Palacio being completely overthrown.

Heavy rains caused a washout on the Grand Trunk Railway near Montreal on June 20, whereby a local passenger train was wrecked; four persons were killed and several injured.

At Brussels, Belgium, on June 26, a fight occurred between a party of boisterous Socialists and the police, the latter being routed. The military had to be called to quell the disturbance.

For the first time in the history of the United States a woman has been made a delegate to a Presidential Convention, this honor having been conferred by the State of Wyoming upon Mrs. Theresa Jenkins.

A thunderstorm visited the central part of England on the night of June 28, doing considerable damage to property by lightning and floods. Several animals were killed, but there was no loss of human life.

The cholera in Central Asia is extending westward, several hundred cases having broken out on the European frontier between the Caspian and Black seas.

Civil war still continues to rage in Brazil though the insurgents seem to be almost overcome. On June 27 the government forces bombarded the city of Porto Alegre, inflicting great slaughter on the inhabitants.

Emmons Blaine, son of Ex-Secretary Blaine, died in Chicago on June 18. It is supposed that his death was hastened by excessive grief for his father's failure to secure the Republican nomination for the Presidency of the United States.

On June 26, a man named Clergert, who was being tried in the general sessions court at New York, for a criminal assault on a fifteen-year old girl, confessed his guilt, when her brother, who is half-paralyzed and a cripple, drew a revolver and shot Clergert through the heart.

Chickasaw County, Iowa, U.S.A., was devastated by a storm on June 25, causing serious loss of life and extensive damage to property. On the same day, five square miles of Dauphin, a suburb of Chicago, was inundated by the bursting of a dyke, caused by a heavy storm.

On June 9 a man named Enos Davis, a resident of Ashley, Uintah County, killed his wife and fled. The officers expect to capture him. On the same day, John Ballard, of Heber City, committed suicide by taking strychnine. It is surmised that the act was prompted by jealousy.

At San Antonio, Texas, on June 23, a deputy sheriff went into a public house to arrest James Catlin, a noted desperado, when the latter fired, killing the officer. Catlin continued shooting toward the crowd, and killed two men and a boy before a bystander put a bullet through him with fatal effect.

At Crystal Palace, near London, on June 29, Captain Dale, his son and two friends made a balloon ascension at a Sunday school choir festival. When nearly 500 feet in the air the balloon collapsed and fell, Captain Dale being instantly killed, and the others so badly hurt that the doctors pronounced their injuries fatal.

On June 11, James Albion, an old resident of Salt Lake City, was run into by a buggy carelessly driven by a young man, and received injuries which the surgeon called at once pronounced fatal. The driver of the buggy did not even stop to ascertain the injury he had inflicted on the old gentleman. Father Albion was eighty-five years of age and has one daughter residing in England.

A letter dated Colonia Diaz, Chihuahua, Mexico, June 4, says: The eldest son of our Bishop, Wm. D. Johnson, Jr., is the sufferer from the strange freak of a coyote. The young man is about twenty-one years of age, and, being used to roughing it, like almost all country-raised "Mormon" boys, entertaining no fear of the traditional coward of all cowards, the coyote, makes his bed on the ground wherever night overtakes him. On the evening of the 3rd inst., while on a trip on horseback on the range, after stock, while sleeping in the same bed with his companions, he was rudely and painfully awakened by the vice-like grip of the fangs of a coyote fastened on his chin, the upper fang biting through his lip. A groan that escaped him in his struggle with the brute awakened his companions, who were obliged, though both of them well-built young men, to exert all their united strength which broke the coyote's jaws before they could make it release its hold. With great presence of mind they held in such a way that no blood was drawn on either of the other two, except a very small place on the thumb of one of them, until the sufferer himself cut the animal's throat, they never losing their hold on its jaws. This done, the sufferer fainted, and is at writing in a precarious condition. The poison in the animal's bite was so strong that the almost invisible mark on the thumb immediately stiffened it, and it remained so for some hours. One of the young men had the curiosity to examine and dissect the dead coyote afterwards, by daylight. He found no outward sign of rabies in eyes or mouth and absolutely nothing except a few cottonwood leaves in the animal's stomach.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, JULY 11, 1892.

CULTIVATE FORBEARANCE.

SOME people are like a well-constructed machine which, though run at a high speed and required to perform a great amount of labor, yet is kept so carefully cleaned and oiled that every part operates with perfect smoothness and regularity. The energies of such persons are applied in the most economical manner, because their faculties are united under intelligent control, thus reducing the loss of power to a minimum; therefore their advancement in the sphere of life which they occupy is comparatively rapid, and the mortal probation is with them a period of marked progress toward a better state.

But the majority of mankind have not as yet been educated up to this standard. With many of them there is so much of sputtering, and grinding, and jolting, that if a comparison were to be made they would most strongly resemble a machine so dry through the absence of a lubricant or so clogged with dirt that all but the slowest movements are accompanied by a jarring and grating that are injurious as well as unpleasant.

It is not difficult to say to which of these classes of people those who have embarked in the service of God should belong. If the Lord desires His Saints to serve Him with all their heart, might, mind and strength, it is plainly essential that for them to be blameless in respect to this requirement they must not waste their energies by irritability and unnecessary friction. They may display great zeal and earnestness, yet if they are restive and impatient there is a misapplication of that force which could be profitably used to develop the faculty of forbearance, and they are like the machine that needs the cleaning and oiling process in that they fall in a measure short of the purpose of their creation.

Patience,—long-suffering, forbearance,—is as essential to a thoroughly Christian life as oil is to the swiftly-revolving bearings of a smooth-running machine. Without it, harshness and discord take the place of gentleness and harmony, and contact with others produces in them a feeling like that experienced through too close proximity to an over-filled kettle of boiling water—there is a constant dread of being splashed on and scalded. Such a feeling of discomfort is not a fruit of the Gospel of Christ, and those whose impatience is the cause of it need further

development and care in the way of eliminating selfishness and exercising self-control, before their hearts are sufficiently mellow to retain the good seed until it can germinate and yield its kind. In His explanation of the parable of the sower, the Lord said of the seed which produced an hundred fold because of the richness and depth of the soil in which it fell:

But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

There was the good seed and the good ground, but the work of production therefrom had to be attended with patience, for the plant must have time to take root to grow, to yield. Some of those to whom the word of God came received it with joy, and the seed sprang up; but they were too impatient to await the time of taking root, therefore they were compared by the Savior to a rock on which the young plant withered away because it lacked moisture. Some of those who to-day are numbered as members of the Church manifest the same impatience. Things do not move rapidly enough to suit them; they want to crowd along the day of judgment before the day of warning is ended. When experience has gained them more knowledge they may realize the need in themselves of forbearance toward others.

Sometimes very good people manifest great impatience. This may be illustrated by an occurrence in the early days of preaching the Gospel in England. An Elder was sent to Bristol to see if anybody there would believe. He had about thirty miles to go, and one morning started off. He preached, but found no one who would receive him, so he sealed the people up to condemnation and was back next day to the place he had started from. His lack of forbearance and knowledge had led him into an error, and he exceeded his calling; but the lesson was not lost, for he learned that as God is merciful to us we must be merciful to others, patiently waiting and working until He says it is enough.

It is the duty of the Saints to be patient and forgiving with one another, and to cultivate a feeling of forbearance towards those who do not seem able to comprehend the true plan of salvation. The people of the world are deeply imbedded in false traditions, and many good, honest, courageous souls have to be turned slowly from their preconceived ideas. The experience of President Brigham Young furnishes an instance of this kind. He says:

When the Book of Mormon was first printed, it came into my hands in two or three weeks afterward. The man who brought it to me said, "This is the Gospel of salvation; a revelation the Lord has brought forth for the redemption of Israel; it is the Gospel; and, according to Jesus Christ and His Apostles, you must be baptized for the remission of sins or you will be damned." "Hold on," I said. The mantle of my traditions was over me to that degree, and my prepossessed feelings so interwoven with my nature, that it was almost impossible for me to see at all. Though I had beheld all my life that the traditions of the people was all the religion they had, I had got a mantle for myself. Said I, "Wait a little while; what is the doctrine of the book, and of the revelations the Lord has given? Let me apply my heart to them;" and after I had done this, I considered it my right to know for myself, as much as any man on earth. I examined the matter studiously for two years before I made up my mind

to receive that book. I knew it was true, as well as I knew that I could see with my eyes, or feel by the touch of my fingers, or be sensible of the demonstration of any sense. Had not this been the case, I never would have embraced it.

When a servant of God has patiently and diligently instructed the honest-hearted in the principles of the Gospel, he leaves it to the Lord to lead them out of darkness; after they have had time sufficient to prove the truth for themselves, the burden of unnecessary delay is their own. It would not be right to be petulant and irritable, but to plead with them until they bend their dispositions to the Gospel.

The manifestation of a spirit of forbearance does not admit of indulgence to sinfulness. The Lord is merciful to the unjust as well as to the just, yet He does not look upon sin with the least degree of allowance. His patience is that which leads men, by softening their harsher natures and harmonizing them with true principles, to a higher and better life. This is the attribute which His faithful Saints cultivate in themselves and seek to impart to others, that by the earnest, constant and powerful works of faith they may render an acceptable service to the Father of all.

J. H. A.

A DISTRICT meeting of the Newcastle Conference was held at Sunderland on Sunday, June 19, the services being at 10:30 a.m. and 2 and 6 p.m. There were present: Elder Nephi J. Hansen, President of, and John Trimble, Richard Sedgwick, J. J. G. Webster, Aaron Jackson, L. H. Crittenden, Andrew Beckstead, C. F. Longson and W. W. Williams, traveling Elders in the Newcastle Conference. The Sunderland *Echo* published the following report of the proceedings: "The meetings of the Latter-day Saints at their hall in the Albert Rooms, in Coronation Street, were yesterday conducted by a band of missionaries from Utah. These gentlemen are traveling in various parts for two years, and obeying the Scriptural injunction, accept no pay for their services, and are not supplied with money for expenses, relying solely on Providence to carry them on their way. Several of these Elders addressed the morning assembly; in the afternoon Brother J. J. Webster earnestly impressed upon his hearers the necessity of baptism, backed up by good works in the great scheme of salvation, and was followed in the same spirit by Brother W. W. Williams; and at night Brothers N. J. Hanson and J. Trimble were amongst the preachers. Holy Communion was administered in the afternoon, and a child was named by one of the Elders, the ceremony consisting of a blessing given while the infant is held in the arms of two of the officers, following the action of Christ when He said, "Suffer little children to come unto me;" for the Latter-day Saints believe in adult baptism only. There were fair congregations."

RELEASES AND APPOINTMENTS.—Elder Harry Worley is released from his labors as traveling Elder in the Birmingham Conference and is appointed to labor as traveling Elder in the Liverpool Conference.

Elder Thomas Salt is appointed to labor as traveling Elder in the Birmingham Conference.

Elder Christian H. Poulsen is honorably released from his labors as traveling Elder in the Leeds Conference, to return home.

Elder Thomas Karren is released from his labors in the London Conference, and is appointed to labor in the Liverpool Conference.

Elder John D. Owen is appointed to labor as traveling Elder in the Newcastle Conference.

ARRIVALS.—The Guion steamship *Alaska* arrived in Liverpool on July 3, the following missionaries being among the passengers: For the Swiss and German Mission: Julius Billeter, Salt Lake City; Anthon C. Lund, Ephraim, Utah. For the British Mission: John D. Owen, Salt Lake City.

LEEDS CONFERENCE NOTICE.—The Leeds Conference will be held on Sunday, July 24, at Bradford Temperance Assembly Rooms, Chapel Street, Leeds Road, Bradford. Meetings will commence at 10:30 a.m. and 2:30 and 6 p.m.

THE FAITH OF THE LATTER-DAY SAINTS.

[CONTINUED FROM PAGE 431.]

THIS is one of the principles of our faith, and we expect that the time will come when the heathen nations that have not heard of Jesus Christ will have the Gospel preached to them in the spirit, as those people did who dwelt on the earth before the days of Jesus. There are the millions of Jews who have departed from this life in unbelief—very much through no fault of their own, but through the errors of their ancestors. Every soul of them, according to our faith, will hear the Gospel. All men, in order to be judged by it, must hear it. But “how can they hear without a preacher, and how can he preach except he be sent?” He must be sent of God, not of man. Men have a right to preach; they have a right to lecture, to publish, to spread abroad their opinions and views; but to preach the Gospel and administer in the ordinances of it with authority as the Lord has appointed, man has to be called of God to be appointed, to be ordained, to receive authority, or his ministrations will not be effectual. And the time will come when, as Jesus preached to the spirits in prison, so His servants, called, ordained and appointed of Him, will go to the thousands and millions of those who are dead, and publish the Gospel of peace. And it shall come to pass, as Isaiah said, that God shall “punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days they shall be visited” (Isaiah xxiv: 21, 22). They, also, will hear the word of the Lord. As Christ went to preach deliverance to the captives, the opening of the prison to them that were bound, to declare the acceptable year of the Lord, as Isaiah predicted (lxi chapter: 1, 2 verse), so His servants, clothed with His authority, will preach the Gospel to “every creature,” until “every knee shall bow, and every tongue confess that Jesus is the Christ, to the glory of God the Father.”

That is the kind of Gospel the Latter-day Saints believe in. They are not so narrow and contracted in their ideas as some people imagine. The Gospel that we have received takes in all humanity. Those who have lived upon the earth in former days—those that dwell among the nations to-day—heathens, Christians, Mahommedans, Jews, all people everywhere, at some time, whether in this world or in the world to which we are all hastening, will hear the sound of the one Gospel and have an opportunity of receiving it or rejecting it for themselves, of their own volition and through their individual agency.

We also believe that in this one Gospel of the Lord Jesus Christ there are laws and ordinances and precepts which must be observed, or the blessings cannot come. We believe that all blessings are predicated upon law. To every law there is a blessing, and also a penalty. He that obeys the law will receive the blessing; he that does not obey it will not receive the blessing. There is no favoritism in this, but the principle of law, and obedience thereto is required. He that wilfully rejects the law of God, that closes his eyes to the light, that will not look upon it nor try to receive it and comprehend it, is under condemnation, and will be punished for his transgressions.

As I have read to you, the fundamental principles of this Gospel, its beginnings, are faith in God and in Jesus Christ. Next, repentance; then baptism for the remission of sins; then the laying on of hands for the giving or imparting of the Holy Ghost; and to him who receives these fundamental principles will be added line upon line, precept upon precept, here a little and there a little, until he is thoroughly furnished unto all good works.

Faith is the first principle of the Gospel of Jesus Christ. Without faith it is impossible to please God; without faith no one can approach God properly. It is by faith that the blessings of God are drawn down upon us. It is by faith that every blessing pertaining to the Gospel of Jesus Christ is imparted, and without faith there is no true religion. This faith must be not simply an assent of the mind to the fact that God lives, that Jesus of Nazareth was His Son, but a living principle in the soul which is quickened and aroused by the preaching of the word. Faith cometh by hearing the word of God. When that word is preached by authority, under the influence and power of the Holy Ghost, faith is aroused or quickened, or brought forth in the soul of man, and he is led to God his Father, and to believe in the Lord Jesus Christ. Acting upon that living faith—for "faith without works is dead"—he goes on to the next principle, which is repentance, and that means not simply a sorrow for sin, mourning over past follies, but a fixed and firm determination to do right in the future by the help of God; to turn from evil, to put away error, to depart from all that is foolish and vain, and lay hold upon that which is right and true. This is real repentance.

When a person believes and thus repents he is a fit subject for baptism, that is, to be buried in water in the likeness of the death and burial of Christ, to be brought forth in the likeness of His resurrection; in that He receives remission of sins. Not that remission of sins comes from the

washing of water or from anything that is material. Remission of sins comes from God by Jesus Christ, through His atonement, He dying for our sins, He paying the death penalty for us. But He has only paid the penalty for the actual transgressions of those who will obey His commandments. Christ's atonement is perfect and complete for the transgression of Adam, which is called original sin. "As in Adam all die, even so in Christ shall all be made alive." As through the transgression of one, death has come upon the race, so by the atonement of Christ shall life—the resurrection of the body—come to all the race—the good, the bad, the indifferent, the black and the white, the bond and the free. Every son and daughter of Adam who suffers death because of the sin of Adam, will be raised from the dead by the righteousness and atonement of Jesus Christ. But in regard to actual transgression, the deeds we have ourselves committed, in order to obtain remission of sins we must obey the commandments of Jesus Christ. He died for the transgression of Adam unconditionally; He died for the personal transgressions of all men conditionally; and the conditions are that we obey His commandments and receive His Gospel. And so when the repentant believer is taken down into the water and buried there by one who has the right to use the name of the Father, and of the Son, and of the Holy Ghost—by one called, appointed and ordained, who so acts on behalf of Deity—when that repentant believer is thus buried in the water in the likeness of Christ's death and burial, and is raised up again in the likeness of Christ's resurrection, he receives the remission of sins through his obedience to that ordinance. The remission comes from God through Jesus Christ, and is given in baptism. That baptism is the one appointed by Jesus Christ. Different baptisms have been appointed by men. But we have one Lord, one faith, and one baptism; that is the baptism of repentance for the remission of sins, and in that baptism the individual who is properly baptized, having faith, and having repented, has a regeneration worked upon him by the power of God. Old things have passed away; all things become new. He is cleansed, he is purified; he comes forth clean from the water, and though his sins were as scarlet, they are washed whiter than snow. He is a newborn babe before his God, and his past sins are blotted out. He is then prepared to receive the Holy Ghost, which "dwelleth not in unclean tabernacles," and by the laying on of the hands of men called and appointed for that purpose the Holy Ghost is imparted to the baptized, repentant believer.

Now, what is the effect of this Spirit upon this person? It is this: He is "born of the Spirit." As his body was enveloped in the waters of baptism, so his soul is enveloped in the Holy Ghost, and he is baptized with divine fire; he is filled with light, and the power of God rests upon him; he receives a testimony that he is accepted of God. Doubt flees away; all dubiety concerning his acceptance with God is gone; he is a new creature in Christ Jesus, and henceforth he is expected to walk in newness of life. He is "born of the water and of the Spirit," and made a citizen of the kingdom of God.

The Holy Spirit is divine light. As the light of the sun reveals the

physical objects of creation, so the Holy Ghost reveals spiritual things—the things of God. They are thus made plain to the soul of man. That is the Spirit which guides unto all truth. It takes of the things of the Father and of the Son, and shows them unto him, and also reveals things to come. It makes manifest the past, makes clear the present, rolls up the curtain which hides the future, and he is brought into communication with His Father who dwells in heaven, and he is prepared for the ministrations of the Son, even Jesus Christ.

The Holy Ghost, which is received in the Gospel of Christ, is not merely an imaginary influence. It is not simply the good feeling created in the soul by the acceptance of divine truth, as some people try to make out. It is an outpouring of the power of God upon the individual, it is a divine manifestation to him. There may be nothing physical about its effects; he may not see anything wonderful with his natural eyes, or feel any abnormal power resting upon him to affect his body in a supernatural way, but he has within him that "still small voice" which penetrates all the innermost recesses of the heart, which manifests to him that which is right and true, and also that which is untrue, that he may be able to choose between light and darkness, between truth and error. God will give unto him such gifts as he seeks for by faith and prayer. As in the olden times, when the Saints would meet together, some had the gift of tongues, some prophecy, some visions to relate, some divine dreams, some a relation of the healing power made manifest in their behalf. So "the fruits of the Spirit" are to-day not only love and joy, the peace which "passeth all understanding," patience, forbearance, brotherly kindness, charity—not only these, but the gifts of prophecy, of tongues, of interpretation, of healings, of visions, of manifestations of the power of God in various ways, and no gift that was bestowed upon the early Saints is withheld from the Latter-day Saints, according to their faith and their diligence in seeking it. These are additional witnesses to them that they are accepted of God and in His Church.

Now, I repeat this afternoon, from personal knowledge, I know these things are so. This congregation are my witnesses, and they exist throughout all these valleys of the mountains, and they have come here because they have received these things. The Elders of the Church went to them and preached faith, and repentance, baptism, and the laying on of hands, and they saw by reading the Scriptures that these were the old doctrines, that this was "the old path" restored, and they commenced to walk in it, and have found "rest to their souls." They repented, they were baptized and received the Holy Ghost. They knew they had received it, and that is why they are here. That is my testimony; that is why I am here—because I believed, and repented, and was baptized, and received the Holy Ghost, and knew that I had received it. I know that this is the power of God, that it is the same Spirit which rested upon the people of God of old, by which the Scriptures were written, by which holy men of old wrote and spoke. It is the same divine Spirit, and it is free to all who will obey the Gospel.

These are simply the first principles, the foundation of the doctrines of

Christ. If any man has this gift of the Holy Ghost he is prepared to receive every principle as it comes to him, that is true and divine. When God speaks, His word will find an echo in the heart of him that has that Spirit. When the light of God comes down from on high there will be something to correspond with it in the soul of that man. The reason why there is so much confusion and strife in the world in regard to religion is because the Holy Ghost in the same degree and measure of power as given in the Gospel of Christ of old has not been among men for so long. But it has been restored in the day in which we live, and this is our testimony to the world. This is what we are here for, and our mission to mankind is to call upon all people everywhere to repent, to obey the everlasting Gospel, for the hour of God's judgment is at hand.

[TO BE CONTINUED.]

UTAH NEWS.

(Summarized from Territorial papers.)

A new flour rolling mill is being erected at Springville, Utah County, by Messrs. Isaac Riddle, W. H. King and D. D. Houtz.

A young man named Albert Chadwick came to his death on June 15, at Whitney, Cache Valley, by being thrown from his horse.

During a thunderstorm on June 15, two houses in the western part of Salt Lake City were struck by lightning. The roof of one was splintered by the electric fluid and set on fire, but the flames were soon extinguished. The occupants of the houses were uninjured.

A company has been organized at Salt Lake City, with \$1,000,000 capital, to conduct a pleasure resort on the shores of Great Salt Lake, and to engage in the business of producing gas, oil, salt and chemicals from the natural resources existing on the land they have acquired.

Following a heavy rain storm on June 10, hail is said to have fallen "ankle deep," on a tract of country quarter of a mile in width and several miles in length, about eight miles south of Salt Lake City, extending from east to west. The hail was unusually large, and did great damage to the fruit crop.

In the suit of "liberal" democrats for the books of the democratic committee, at Salt Lake City, where Justice Lochrie's decision was characterized by the *Deseret News* as farcical, and thus called forth a libel suit, Chief Justice Zane is evidently of the same opinion as the *News*, for on June 13, when the appeal came before him, Judge Zane overruled Mr. Lochrie's decision and dismissed the case. The committee therefore retain the books.

On the evening of June 17 the republicans held a ratification meeting in the Salt Lake theatre, to endorse the nomination of Benjamin F. Harrison and Whitelaw Reid as candidates for President and Vice-President of the United States. The meeting was participated in by Governor Thomas, Secretary Sells, and others who have heretofore been known as "liberals," but who are now uniting with the regular republicans in the Territory.

On June 14 a ten-year old son of Mr. Julian Riley, of Provo, who was with his parents on a visit to Salt Lake City, was riding on a lumber wagon near to the Rapid Transit railway track, on Fourth South Street, when he jumped off the wagon and stepped on to the track, apparently unconscious that a quickly moving street car was within a few feet of him. The driver attempted to stop the car, but could not accomplish this until the boy had been struck and instantly killed.